

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WEEKLY THESE MAXIMS FIX'D.—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

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P. SHELTON.  
WILLIAM A. DREW, Editor.

## THE PREACHER.

SUBSTANCE OF A SERMON.

DELIVERED IN THE UNIVERSALIST CHURCH, IN  
HARTFORD, (CT.), ON CHRISTMAS EVE.

By Menzies Rayner.

TEXT. "This is a faithful saying and  
worthy of all acceptance, that Christ Jesus  
came into the world to save sinners."—  
1 Tim. i. 15.

The two general divisions of the subject were,—First, to show the import of the declaration, that Christ Jesus came to save sinners—and Secondly, that the saying, or doctrine is a faithful one, and worthy of all acceptance. After describing the character of the Messiah, particularly under the titles *Jesus and Christ*, the discourse proceeds.—It would not have been possible to have chosen an expression more general and unlimited, or which would have more completely embraced the whole human race, than the one here employed to describe the objects of Christ's redemption and salvation. He came into the world to save sinners. And is not this the character of mankind without an exception? Solomon says, there is not a just man upon earth that sinneth not. The apostle says, all have sinned, and come short of the glory of God, and he proves that both Jews and Gentiles are all under sin. God, it is said, looked down from heaven, to see if there was any exception to this general character, but he found none, and he declares there is none. If there were any, Christ did not come to save them; for he came to save sinners, and them only. If there are any of you my hearers, who are not of this character, and who come not under the denomination of sinners, you have no interest in the Messiah, you are no part of his charge, you are not named in his commission, and he has no concern with you, he came not to call you, nor to save you. Now for the sake of an experiment, if there are any in this congregation, who are not conscious that they are sinners,—who are not willing to acknowledge it; I would request them just to rise up, that we may see who they are.—What, do all keep their seats, still and mute as the grave? Will none rise? Not one?—not one. You all then own the character.—You feel, you confess yourselves sinners: then you are the very persons whom Christ Jesus came into the world to save. And if you are all sinners, then he came to save you all.

The text does not say that he came to save great sinners, or small sinners, (if any such can be found.) It does not say that he came to save a few sinners, or a great many; but that he came into the world to save sinners, that is without distinction, without partiality, and without limitation or reserve: and it comprehends the whole human race, without one exception. But hark,—do I not hear some dejected, doubting christian, saying,—Ah preacher, your words are comforting; but could I be as certain that Christ Jesus came into the world, sent by the Almighty Father, with the full purpose and determination to save me, as I am that I am a sinner, I should be satisfied, and would doubt no more.—But O, I fear I am not among his chosen. But why dost thou fear, and why do such thoughts arise in your heart? If you are a sinner, you are his chosen, the very object of the divine pity and compassion, for whose salvation, Christ was verily foreordained before the foundation of the world. For your doubts and your despondency, the scriptures have recorded a parallel case, followed by a most satisfactory and unanswerable reply. Zion said of old, surely God hath forsaken me, and my God hath forgotten me. But mark, I beseech you, the reply of the Father of mercies. Can a woman forget her sucking child? A more unlikely thing could not be mentioned; and it is put to show that all the laws of nature may sooner fail, than God's unchanging goodness and mercy. She may forget.—Yet will I not forget thee. Christ Jesus came into the world to save sinners, and will he ever forget them, or relinquish his purpose on account of any difficulties that may attend its accomplishment? Certainly not. He counted the cost, and he knew his resources, before he undertook the mighty enterprise. He knew that Jehovah himself stood pledged for the glorious result; and that the strength of Israel would not lie nor repent—that the heathen were given to him for his inheritance, and the utmost parts of the earth for his possession. But suppose for a moment, that according to the humanitarian plan, of a partial salvation, the Almighty Father, (to speak after the manner of men) should have said thus to his Son. "My beloved Son, in whom I am ever well pleased, I am about to send thee to yonder world, inhabited by a race of beings, whom I have created and placed there. They have proved disobedient, and have involved themselves in guilt and misery; but they are my creatures, and I still feel compassion for them, and am unwilling

that they should perish. I am about to send thee unto them as their deliverer and saviour, as the messenger of peace and reconciliation: a part of them, influenced by my grace freely bestowed, will accept thy mediation, and through thee shall be restored, and exalted to a state of perpetual blessedness. A part also, I foresee with unvarying certainty, notwithstanding my proffered grace, will remain ignorant and obstinately rebellious; and I shall leave them to perish forever whilst my infinite condescension and mercy, and thy sufferings and sorrows, and unavailing mediation in their behalf, shall justly enhance their future condemnation and misery, and fears fully heighten the horrors of their eternal doom."

Can it be imagined that the compassionate Jesus, "in whom the fullness dwells of love divine," would have cheerfully undertaken his mission, with this certain prospect before him? knowing that whilst he should be the chosen instrument in bringing many sons to glory, he should also be the means of augmenting the endless sufferings of millions of others, whose nature he should equally assume. With such an assurance, instead of saying, "a body has thou prepared me, and lo I come to fulfil thy will O God?" would he not have shrunk back at the tremendous prospect, with this affectionate remonstrance. "Nay Father, to whose high authority my filial obedience is ever due, rather I entreat thee, let the entire race of mankind be stricken out of existence, or suffer together a mitigated punishment; than cause my sufferings, (to which I will freely submit to rescue them) to be the occasion of aggravating the miseries of any of thy creatures, or of increasing thy righteous indignation against them." But why do I make such a supposition as this? I acknowledge there is no foundation for it, except in unauthorised tradition, and the creeds of men. No; Jesus Christ, being sent by the love of the Father, came into the world to save sinners, without any selection, and without limitation: and who can doubt but that in this he will finally accomplish all the divine pleasure. The text is in agreement with many other declarations to the same effect. As that he died the just for the unjust, that he might bring us to God: that he gave himself a ransom for all: that he died for the ungodly: that he fasted death for every man, and is the propitiation for the sins of the whole world. And it is believed that in this extensive view, and in no other, can the birth of Christ be consistently celebrated as glad tidings of great joy, which shall be to all people. As yet it has not been glad tidings to all people, for all people have not heard of the event. It never will be good tidings to all in this world, for innumerable multitudes have died without this gospel revelation. And yet the declaration is positive; pronounced too by an angel from heaven, while the glory of God illumined the fields of Bethlehem. Behold I bring you good tidings of great joy, which shall be to all people. This can never be realized in this world, for the obvious reason that millions of the human race have died in ignorance of the event which is the foundation of this universal joy. The declaration can only be completely fulfilled in the heavenly state, when in one unbroken chorus, that divine anthem described by St. John, shall be chanted with universal and ecstatic joy.—"Unto him that loved us, and hath washed us from our sins, in his own blood.—Worthy is the lamb that was slain—for he hath redeemed us to God out of every kindred and tongue, and people and nation." This, and nothing short of this, the salvation of the world—of entire human nature. This was the joy that was set before him, and for which he endured the cross, despising the shame, and is set down at the right hand of the majesty on high, to whom every knee shall bow, and through whom every tongue shall confess to God. To him the prophet alluded, when in his highly figurative and prophetic style he inquired, "Who is this that cometh from Edom, with dyed garments from Bozra? This that is glorious in his apparel, travelling in the greatness of his strength—I that speak in righteousness, mighty to save."

The text speaks of Christ as coming into the world to save sinners. And he is said to have come to seek and save that which was lost, &c. In other passages he is spoken of as being sent—sent by the Father to be the Saviour of the world—sent by God, not to condemn the world, but that the world through him might be saved. On which seeming inconsistency, or ambiguity, it may be remarked, that a person may be said to come, and to come freely, although appointed by another. But the being commissioned and sent, always implies a superior. Agreeably to which, our Saviour expressly says, he came not of himself, but the Father sent him, and therefore he says, my Father is greater than I.

Viewing him then, both as freely offering himself, and as sent by the Father for the redemption and salvation of mankind, his authority, and his qualifications for the work cannot be doubted. He came therefore, to save sinners, because he was fore-ordained, appointed, and set apart for that

purpose; because he was qualified, and had ability to perform the duties of that appointment; and because it was the will of God, and his determined and gracious purpose, that mankind should be saved and come to the knowledge of the truth.

Having thus illustrated the substance and import of the declaration, that Christ Jesus came into the world to save sinners; we are now to shew, secondly, that it is a faithful saying and worthy of all acceptance.

The phrase, a faithful saying, means a true saying, concerning which there can be no reasonable doubt, and which may therefore be fully relied upon.

Such is the saying, that Christ Jesus came into the world. A truth, concerning which, there is all the evidence, which the nature of the subject can admit.

We have a faithful history of the extraordinary circumstances of his birth; the innocent and benevolent tenor of his life; of the purity, sublimity, and salutary tendency of his doctrines: the miracles and mighty works accompanying his travels and his ministry: the prodigies attendant upon his death; the surprising phenomena of his resurrection; the splendour and glory of his ascension; and the triumphant progress of his gospel over principalities and powers; over the rulers of the darkness of this world; over the vices, the passions, and the prejudices of men. And all these things in exact agreement with the ancient predictions of the prophets, which long before, and successively, had declared that such should be the circumstances and the accompaniments of the Messiah and his religion.

Such, and many more, are the evidences that it is a true and faithful saying, that Christ Jesus came into the world—that in the reign of the Roman Emperor, Caesar Augustus, this extraordinary personage, divinely named *Jesus*, was born in Bethlehem of Judea, and made his appearance among men. And that he came into the world to save sinners, is not only true, but says the Apostle, it is worthy of all acceptance. That is, it is worthy of all men to be received, as the most interesting and glorious truth, that ever was, or that ever can be published to mankind. If he intended, and if the Father sent him to deliver only a part of the human race from sin and misery; then, although it might be a faithful saying that he came to save sinners, yet it would not be worthy of all acceptance, or to be received by all men; for certainly it would not be fit and proper for those to receive it, as addressed to them; for whose benefit it was never declared or designed. If it be said that Christ had ability to save all—that his mediation was sufficient and that therefore the declaration is worthy to be received by all men; what is the necessary conclusion from these premises? It is manifestly this, that Jesus Christ had ability to do more than he chose to perform: or that he was clothed with a commission from his heavenly father, which, in its provisions, was more extensive than he was willing to execute: or else that his mediation being sufficient for all, he yet determined that only a part should be benefited by it, knowing this to be the secret will and determination of his heavenly Father. And is this good tidings of great joy, which shall be to all people? Is this the faithful saying, that is worthy of all acceptance? Is such a procedure consistent with the principles of candor, sincerity, and common honesty? To say that God never intended the salvation of all mankind, and yet to assert that it is entirely owing to men's own wilful neglect if they are not saved, is so gross an absurdity, that it appears to be hardly abandoned; and it seems to be in these days, pretty generally admitted, that originally God designed the salvation of all men, and therefore gave his Son to be a ransom for all; but many appear to think that something has really occurred which has induced him to alter his mind, and change his purpose; or else, (and which if possible is still more absurd) that the Almighty originally designed that which he knew he should never accomplish!

[From the Savannah Mercury.]

## A SHORT SERMON.

TEXT. "And the Whale swallowed Jonah. And Jonah was in the Whale's belly three days and three nights."

My dear readers! the whale which swallowed the recreant prophet of old, may be likened to the many monsters which swallowed up the aberrant sinner in our own days.

When an individual becomes the slave of appetite, and gives himself up to the habits of intemperance, when the morning and evening of his days is passed in wandering from one drinking establishment to another; plying the early julep, the stupefying anti-flogistic, and the stimulating cocktail, may we not say, *the whale hath swallowed him up!*

When one becomes so lost to all sentiments of decency, callous to all sense of shame, as to drown his faculties in the intoxicating bowl, and indulge in habits of drunkenness, till he becomes a loathsome and disgusting object to his nearest and

dearest friends, can we not with the ancient writer exclaim, *he has been in the whale's belly at least three days and three nights!*

When we see a young man hurrying along in the pursuit of pleasure; following the idle phantom through every scene of dissipation, in mirth and revelry; in carousals and broils—may we not say, *the whale hath swallowed him up!*

When an individual becomes the constant attendant on the gaming table; risks his fortune, and the peace and happiness of his family on the shuffle of a card, or the throwing of the dice—can we not also exclaim, *the whale hath swallowed him up!*

When we see families of moderate fortune neglecting the precepts of economy, to dash out in all the extravagance of the times; aping their rich neighbors in dress; in furniture, and expensive living—may we not say, *they have all been swallowed up by the whale!*

When we see the merchant neglect his counting room; entrust his business to agents and clerks, while he dashes away in his gig and curricle, drinks Champagne at the Hotel, and mineral water at the Springs—may we not fear that *the whale will swallow him up!*

When we see the politician travelling through the country, haranguing the mob at musters and gatherings—drinking whiskey at homespun dinners and making stump orations at barbecues—may we not prophecy that, in the end, he will find himself in the belly of the whale!

In fine, my readers, we may remark, by way of improvement, that the whales of this day are much more voracious than that of old, inasmuch as the whale which swallowed the prophet Jonah cast him forth again after the third day. But in our days, when a hapless mortal once gets within the jaws of the monster, he is lost forever; he is not so fortunate as to be vomited forth on dry land.

[From the Salem Courier.]

## IMMORTALITY OF THE SOUL.

I know not why it is so, but there are some melancholy moments, when, if we hold of our affections on this world is not loosed, we at least are warmed with a more than usual fervor, and have an intenser and purer glow of feeling when thinking of another, than we do have during the common every day avocations of life.—There are some men who would accept of instant annihilation as the dearest boon which God in his bounty could grant to them, and there are others who without the sanctimonious piety which bigots think is necessary to salvation, or without having indeed any definite ideas whatever of the requisites or manner of a future state of being, look upon such a future state as the most pleasing prospect in view when leaving all that is dear to them on earth to sink into the solitude of the grave.

Is the immortality of the soul a fable? If it be so, it is the most pleasing error which nature has interwoven with the human mind; and I pity the man, whether right or wrong, who thinks it the perfection of reason to be able to display a train of either syllogisms or sophisms in order to demonstrate its fallacy.

The "tenement of clay" which binds us to earth circumscribes very greatly the sphere of human action. But still there is a spirit stirring within us which tells us plainly that it is endeavoring to break away from its bonds and to soar to its native heaven. It is this rising of the soul towards its natural station which has formed those few men who appear shining in the expanse of history as so many stars of a greater magnitude, the wonder and the pride of posterity amid the myriads of dim twinklings around them.

If the atheist is to be pitied for not having his eyes opened to the poetic visions which thoughts of a future state can picture, the bigot is to be blamed in an equal degree who after having perceived and confessed its truth, can wilfully mar its beauty by those distortions and disfigurements which, while they leave the groundwork the same, change the light which hope sheds upon it into the darkness in which despair envelopes every object within its influence; which renders what God in his providence intended as a solace for the evils of life, more to be dreaded than the most depraved states of human existence.

Let us turn from either of these extremes in disapprobation. Reason will teach the fallacy of both. While we see every thing in our constitutions admirably fitted to serve the end of our living here, we must also be aware that the great principle of nature, that nothing is made in vain, is nowhere more strongly exemplified than in the formation of the human system. We say then, and by all the rules of analogy we say rightly, that the impulse which has been found in the minds of the people of every nation, whether savage or civilized, to believe in their own immortality could not have been given to them from a whim of fickleness, or have been the result of blind chance, for neither of these

two causes is constant in its operations, and therefore since it is implanted by nature in our minds, its teachings cannot but be true, and from the same reasons the representations of those who hold it out as a bugbear to frighten us into absurdities, I might add wickedness, are nothing but the idle chimeras of hot heads or vicious hearts.

It is well to consider this life as a state of preparation for another; (as some would have us to believe) that we are to be directly punished with the pains of hell or the joys of heaven, according as we have believed in and acted upon certain established dogmas of religious faith. But let us consider ourselves in this life in a state of preparation for another in the same manner as each period of infancy or youth is a state of preparation for the honors or employments or troubles of manhood. And as in the one case he who has best improved the spring time of life will without any other assistance rise to a higher and more enviable station during the maturity of manhood so we may fondly hope that those who have lived most in accordance with the precepts of reason and conscience and philosophy, will be in the commencement of a future one in a better and purer state of preparation for the employments and happiness which it may afford than those who have merely aimed to secure the sensual enjoyments of the present hour. It is such a species of speculation as this abstracted from the notions of any particular creed, which will tend to make men the best members of society here, for as we must suppose a state of society naturally inherent in our minds, in whatever situations we may be well assured that those who endeavor to act upon these views will reject those doubtful virtues, if so they can properly be called, which serve to disjoin man from his fellow, for the cultivation of those social and moral relations which will be of use now and forever.

## CAUSES OF INFIDELITY.

[From Mr. Briggs' Discourse.]

Many of the wise and learned, and many of the reasonable and reflecting part of society, whose minds are not darkened and trammelled by the corruptions of Christianity, will never, and especially in an enlightened age, consent to embrace doctrines, which manifestly contradict reason and dishonor God. And if they have been conversant with the errors, instead of the heavenly truths of revelation, and have never known Christianity in its purity and simplicity, it is not to be wondered at if they refuse to acknowledge its divine origin. If, say they, religion be in fact, what it is often represented to be; if it teaches doctrines which to the understanding God has given us to judge of truth, appear irrational and absurd; doctrines which are at variance with the religion of nature, and which are unworthy of the God of truth, it cannot be true. How is it possible, they will reason, and most justly too, that a God of infinite goodness should have suspended the happiness of millions of his rational offspring upon the conduct of a single individual, whose frailty and fall he must have foreseen; and that they should suffer eternally for the violation of a covenant, in which they had no voice; a covenant, which was made for them and broken for them, long before they had a being! How is it possible that a merciful God should make men incapable of obeying his commands, and then subject them to endless punishment! It cannot be that such a being would bring us into the world with a nature which should rise up in rebellion against him; should have allied us to evil spirits, and then required of us to love and serve him, and to possess somewhat of the perfection of angelic beings. And if the scriptures teach doctrines like these, they must be false, and altogether unworthy of our regard. Thus it is, that many, who have never had religion in its purity and reasonableness presented to them, reason on this subject; and at length reject revelation. Thus it is, that intelligent and worthy men have been driven from the faith, consolations and hopes of the blessed gospel, and thickened the gloomy ranks of infidelity. Thus thousands have sunk into unbelief, and renounced the best hopes of man; who, had they examined Christianity, instead of its errors and corruptions,—studied the pure word of God, rather than the inventions of men, drunken at the clear fountain, and not from the polluted stream, might now have been sincere and devout followers of Jesus Christ.

## TORTURES OF THE INQUISITION.

The following was among the modes of torture adopted by the Inquisition in Spain, as late as 1820. The condemned was laid upon his back, and fastened in a groove upon a table. Above him was suspended a pendulum, having a sharp edge, &c. so constructed as to become longer by every movement. The unhappy victim was thus made to see the instrument of his torture swaying to and fro, and every moment feeling its edge cutting deeper and deeper until all sense of feeling became extinguished.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, FEB. 27.

Owing to the absence of both Editor and Publisher the past week, we have been obliged to put our paper to press under rather unfavorable circumstances,—having no Editorial matter, excepting the three following short articles, either for the *Intelligencer* or *Chronicle* page. We have, therefore, filled the *Intelligencer* page, principally, with original communications, and done the best we could with the *Chronicle*.

(Pr.

## "AN OPEN FIELD AND FAIR PLAY."

When Dr. Beecher went to Boston, he gave out word that all he wanted was "an open field and fair play." He preached against Mr. Ballou's writings. Mr. B. was present. Subsequently, in a letter, he requested of Dr. B. a copy of his sermon, offering him ten dollars therefor. Mr. Whittemore, too, offered to print one thousand copies of it for gratuitous distribution. Thus an "open field" was presented and "fair play" offered Dr. Beecher. Well, did he come out? Oh no! like a fox he took to his hole. And neither promises nor threatnings can call him out. And there we predict he will remain as long as Mr. Ballou is in the field. Dr. Whittemore recommends that a new edition of Mr. Ballou's *Free Sermon* be printed forthwith.

## HORRIBLE EFFECTS OF A BELIEF IN ENDLESS MISERY.

It appears from a paragraph in the papers, copied from the *Montreal Herald*, that a woman of that city, Mrs. Judith Conner, lately cut the throats of five of her children in consequence of her belief, that if they lived longer they might forfeit their chance for salvation and be doomed to endless misery hereafter. She has been committed to jail. Thus a belief in endless misery sometimes leads people, out of a strangely benevolent feeling, to murder their own dearest earthly friends in the hope of being the means of saving them from that awful doom, and at others, drives them to despair, insanity, and then to commit suicide.—And yet it is said this doctrine is necessary to the moral health of the community!

## HOW TO GIVE BIBLES AWAY.

A DIALOGUE.

Rev. Mr. N.—Capt. L. I believe you have an Irish haler in your employ.

Captain L.—I have, Sir.

Rev. Mr. N.—I was conversing with him a day or two since, and ascertained from him that he does not own a copy of the Bible. Should you think it would be a charitable act to give him one?

Capt. L.—I do not think he is an object of charity, for he has considerable money at his command, and is abundantly able to buy a Bible; nor do I think he needs a Bible, for we have four in the house which he can read at any time as much as he pleases. But he is a Roman Catholic, and I believe Catholics do not approve of our translations of the Scriptures.

Rev. Mr. N.—I think he ought to have a Bible. If one was given him do you not think he would be more likely to read it?

Capt. L.—Possibly he might. I presume he would accept of a Bible; for he is fond of having presents.

Rev. Mr. N.—You have an account open with him, I conclude.

Capt. L.—Yes, I have.

Rev. Mr. N.—Would it not be well for you to go over to Mr. P.'s,—he has a quantity of Bibles from the American Bible Society, committed to him for sale,—and purchase a Bible,—it will cost but \$1,—and give it to the laborer?

Capt. L.—I don't know as I ought to buy a Bible and give it to him, when I have a number in the house which he can use already, and when he is as able to buy one for himself as I am to give it to him.

Rev. Mr. N.—But you said you had an account open with him. You could tell him you gave him the Bible, and then charge it to him on your books.

Capt. L.—Would you have me cheat the man in this way?

Rev. Mr. N.—Why, he would never know but it was a gift. You need not let him know you had charged it to him when you come to settle.

Capt. L.—No Sir, I shall not be guilty of following such advice. I am incapable of such dishonesty;—so good bye!

We are informed that the above is the substance of an actual conversation which took place between an orthodox clergyman somewhere in Maine and a respectable citizen of the same place. We had it from the latter gentleman himself. Comment is unnecessary.

## ORIGINAL COMMUNICATIONS.

(For the Christian Intelligencer.)

## OUR PROSPECTS CONSIDERED.

BR. DREW:—It gives unspeakable pleasure to my heart, as well as to thousands of others, to learn by the columns of your interesting publication, that the great and good cause of Universal Grace, is progressing as rapidly in the wide circle of its influence, as is compatible with the prospect of its permanency, and continuing increase. It should not be expected, that a system, which is grounded on reason, assisted by the superior light of Revelation, and is promulgated by arguments and persuasions addressed to the understanding and heart of man, can flourish in the same manner, that erroneous systems do; especially those, which inflame the passions to an immoderate degree, and derange, rather than instruct, the human mind. Divine truth rises gradually and gloriously, like the coming light of day, and diffuses its cheering radiance and influence, through the wide region of intellect; while error, smoking and blazing, like burning straw at midnight, awakens to frighten, and dazels to deceive.

But amid all our encouraging considerations, there is sufficient occasion for regret, to admonish us all, continually, of our dependence on the Divine blessing, for the perpetuity and success of our common cause. The painful information which has recently been published, concerning Br. Kueeland, of New-York, fills my heart with extreme sorrow. He is a man with whom I have been acquainted from my childhood; and having witnessed the amiableness of his disposition and his courteous manners, and knowing his literary at-

tainments and extensive reading, I regret the more deeply, that there should be occasion to accuse, or even suspect, him of having deteriorated from the faith we profess: But such is the lamentable fact.

It is not to be supposed that, the ecclesiastical Council, at Bowdoinham, would have formally withdrawn Fellowship from Br. K. without the most palpable evidence of his pursuing a course, injurious to the cause of truth. The members of that body—remote as they are from the scene of his operations,—must have acted deliberately, from an imperious sense of duty.—Hence, without feeling myself authorized or qualified to express an opinion, publicly, as to the expediency of the measure, I wish to improve the occurrence, in such a manner, as to make it subserve the most valuable ends. I hope no one, especially our worthy young Preachers, will suffer it to discourage or embarrass them. Let them not lean on an arm of flesh, whether learned or unlearned, but keep a single eye upon the Great Head of the church, and consult his word for counsel and support. The success which has attended the ministry, in Maine, is a subject of grateful remark. And O, may the preached word, amply encouraged by the widely circulated *Intelligencer* from the press, continue to prosper, till error shrinks back to its "original nothingness." R. S.

(For the Christian Intelligencer.)

## CONFERENCE ON PRINCIPLES.—NO. 3.

U. In my walk today, I met with Mr. H. who wished to ask questions upon religious subjects. He acknowledged that God wished or desired the salvation of all men, that he gave all sufficient means, that he made all capable of complying with the terms or conditions of salvation, and that he determined to pardon and bless all who repented of sin and believed in Christ. But he believed all would not accept or obey the gospel, so that they would be endlessly miserable.

H. said that God would be just and glorious in making rebellious sinners, who died unconverted, miserable to all eternity. He admitted that God knew when he made souls that they would abuse their time and talents and die accursed, yet he would make them that they might act as they pleased, and destroy themselves forever.

U. asked Mr. H. what God made those souls for, whom he knew certainly would plunge themselves into eternal fire and pain?

H. answered that God could glorify himself as much in condemning the impenitent sinner as in saving the penitent.

U. Mr. H. was inquired of what real good was obtained by the miseries of the damned. He replied that God did good to sinners on earth, that he blessed them with numerous favors temporal and spiritual. He was asked if these worldly blessings were not caused to the sinner till the love of God was shed abroad in his heart by his spirit.

H. confessed this to be true. Now the question was, could God shed his love into as many hearts as he pleased, so as to make any one freely love God and man. He acknowledged God could do so if he pleased. Well, if he is pleased to have his creatures love and obey him, in due time, and he can influence them by means and motives so to do, will he not finally bring all mankind to be holy and happy?

U. Mr. H. thought not. For all did not ask that they might receive. How do you know Mr. H. that all, in a dying moment do not cry to God, as did sinking Peter to Jesus, Lord save?

H. assented, that some might do so, but many did not appear to make such a prayer; therefore they died in sin and went immediately to never ending pain and misery.

U. Do you not Mr. H. make the sinner's final salvation depend upon the creature's doings? After all that God and Christ has done, or will do, not a soul will be saved, unless the sinner does something himself which turns the scale, or raises him to heaven. Hence God depends upon the will of man, to help him to save souls from the pains of hell forever.

H. would not grant that it is not of him that willeth, nor of the will of the flesh, nor of the will of man, but of God. Mr. H. would insist that man's free will made the difference between the saved and the damned.

U. Mr. H. was then asked, if man was not according to his plan, saved by works, and not of grace. He would not admit it was of works or man's merit, but all of God's grace. And this grace was bestowed upon all, but all would not improve it, therefore their condemnation was wholly of themselves. So the conversation lasted an hour. Finally, Mr. H. said that he had enjoyed more happiness in his soul in one hour, when God's love was poured into his heart, than in whole years before, while he lived in a course of sin.

H. was then asked if he was not abundantly rewarded for his good and righteous feelings? And on the other hand, whether he had not felt to be wretched for years, while he was living without the love of God and men? He acknowledged this to be a fact.

U. then inquired how any one could deserve or merit eternal life, when they were so abundantly recompensed in loving God and man on earth? Or how they could merit or deserve endless misery for their conduct which made them so wretched while they lived ungodly.

H. thought God had threatened eternal death as the wages of sin. He was asked

how could that be true, and God save one sinner of mankind? For all have sinned; and God is true to his word. I. sin is threatened with endless misery, and God is true, no one of mankind can ever be saved. There is no room or chance for eternal life, after eternal death has seized upon a soul.

U. seemed here to put H. into a meditation. He was silent and thoughtful. He said all Free-willers in heart, felt a desire for the salvation of all. If you had power, sir, would not incline all to love God and one another? I must think all power is with God. S.

(For the Christian Intelligencer.)

## FOREKNOWLEDGE, &amp; C.

REV. MR. DREW:—

I am inclined to think that "An Inquirer," dated Gardiner, is far from being the first to whom the subject of foreknowledge and foreordination has appeared dark; if I may be allowed to judge from the conflicting opinions, of the most learned theologians, on that truly "knotty question"—none of which, in my humble opinion have reflected much light on the subject. The venerable BARNES in a lecture given in Farmington, about 25 years ago took occasion to enlarge very considerably on this subject, in contradistinction of orthodox notions and came to about the same conclusion which you have in your reply to "An Inquirer." He was not learned but logical. Although after the strictest sect I was then orthodox and prepared to dislike whatever he might advance, it being the first sermon I had heard from a universal preacher, whether logical or not, scriptural or unscriptural. Little did I avail my efforts to oppose it. His discourse took sufficient hold of my mind to excite farther inquiry. I read Winchester's dialogues, Dr. Huntington's Calvinism disproved, Dr. Chauncy's works (or a few of them), Mr. Ballou on the atonement and pagables, and occasionally heard the word dispensed in Livermore and thereby with God's assistance became fully persuaded that Jehovah had promised in due time to restore all intelligent beings to holiness and happiness; that it is the doctrine inculcated for the instruction of men by Jesus Christ and his apostles. On "An Inquirer's" questions and on the intermediate state of the dead, I have read nothing which appears to me reasonable, or even tolerably plausible, except Dr. Priestly's and Rev. Mr. Ballou's opinions; they not perfectly so. I cannot help believing that our divine Author placed us under laws as immutable in their operations both as regards the mind and the matter which composes the whole of the man; and which union to us is as mysterious as the above questions, yes, as unchangeable as those laws which govern the revolutions of the planetary orbs or the vegetable and mineral kingdoms of the planet on which we move. That there is a gradation of intellect from the lowest order of animals up to the highest of the human species, I believe few men, of reflection, doubt, or that man is accountable in a degree which will compare with the talent and light given; or farther, that the same voluntary exertions which injure his fellow man or society, and constitute sin or the transgression of the known laws of his Maker, his fellow men, or his conscience, and renders himself obnoxious to their penalties. I repeat, few can doubt if the same voluntary movements were directed to the benefit of his fellow men, to keeping the laws of God, of men, and of conscience, that happiness apportioned to the good done will necessarily follow. Now if he prefers and pursues the former course he is not the author of misery, if the latter, of happiness. Notwithstanding his Maker designed to give him power to do both it seems to me as he is a kind of automaton, it lays with him which he will do, or in other words, aside from physical evil, whether he will be happy or miserable, and that misery through the universe is equivalent to sin and will end with it. On this point you will see that we are nearly of the same opinion, that is, God's knowing that he would be capable of doing evil as well as good did not absolutely compel him to do either, and therefore, in one sense God is not the author of sin; but as with him one day is as a thousand years and a thousand years as one day; as he is ubiquitous and omniscient, it is difficult for me to perceive how he can foreknow an event will take place without ordaining it in any other way than according to the above views. If you, at any future period, find it in your power to give the readers of your valuable paper through that medium or any other, more light than we have yet had on the foreknowledge and foreordination of God, and the intermediate state of the dead before the resurrection, drawn from the holy scriptures which are truly said to unfold new as well as old things, you will in my opinion confer on many, if not all of them a favor, and add to the happiness of your friend. B. P.

(For the Christian Intelligencer.)

## LACONIC SERMONS.—NO. 3.

TEXT. *All things are of God who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation.* 2 Cor. v. 18.

In every object with which we are surrounded we behold the influence and impression of Jehovah, and of his almighty power. In the vegetation of every blade of grass, in every flower of the field, and in every blossom that opens its folds to the

sun; yea! every production amidst the infinite variety of nature, is cherished by his fostering hand. The influence of His power,

"Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unimpair'd."

How pleasing to the intelligent mind to behold the glories of God, written with sunbeams in every page through the whole volume of nature. If we turn our eyes to the starry heavens we behold innumerable worlds disposed throughout the boundless fields of ether. God "spread out the heavens like a curtain," and adorned the horrors of midnight with those starry lamps which shine through the vault of heaven. He poised them upon their own centres and caused them to revolve—and fixed their limits, beyond which they have never presumed to pass. "All things" originated with, and still resides with God.

He devised that glorious plan of mercy, provided the Saviour, and "hath reconciled us to himself by Jesus Christ." Transporting assurance! A ray of light darts through the gloom of our minds. A gleam of hope springs up in the soul when assured of being reconciled to our heavenly Father, and have faith in the divine goodness forever. Reconciliation to God was purchased by the death of his Son, it comes flowing through the blood of the cross and is applied by the virtue of his sanctifying spirit. The gospel of Jesus Christ is the ministry of reconciliation, it speaks the unceasing goodness of God forever. It can ease the anguish of the soul and assuage all those billows of trouble that are continually rolling in upon the family of man, it opens to view the whole plan of redemption, and assures us that "As in Adam all die, even so in Christ shall all be made alive." N. C. F. Monmouth, 1829.

(For the Christian Intelligencer.)

## THE SALVATION OF THE ELECT.

ALL OF FREE GRACE.

So far as Calvinists extend salvation to mankind, they profess to believe it to be of God's grace. They do not believe that God will save all men. But they think that he will certainly save a particular number of the human race, that they were given to Christ, in what they call the covenant of redemption, and that in his own time, and way, he will cleanse and pardon their sin, and bring the soul to inherit eternal purity and joy.

Evangelical ministers, as they style themselves, have no doubt of the final salvation of all God's elect, though they should live long in ignorance, unbelief and sin. They do not think the number or aggravation of their sin, will ever have any effect to turn God from his purpose. God can glorify his rich grace and mercy, through Christ Jesus, in saving the greatest sinners. And he saves them by irresistible power and love, which so overcomes the will and heart of hatred and opposition to God and holiness, that sinners cheerfully and at once love God, and turn from sin to obedience. This grace God designs for a particular number of mankind, whose names are written in the Lamb's book of life, before the foundation of the world, and every one shall reign with Christ in eternal glory. Their past sins will all be blotted out, and no punishment follow them beyond this mortal and imperfect state. When they drop this body of sin and death, they fall asleep in Jesus, and in the resurrection will rise in his glorious likeness, and dwell forever with the Lord. Such is the doctrine of grace as held by Calvinists. They glory in this free salvation. They deny salvation to be of man's works, or of human merit. They have no fear of God's purpose failing, or that he will not do all his pleasure. And whenever any of these elect ones are converted and brought to believe in Christ, and hope in his mercy, it gives great joy to Calvinists. And though they may speak of sinners in general while unconverted as hanging over a burning hell by the brittle thread of life, yet they do not seriously fear that any one of the elect of God will ever be left to sink to hell. God will take care and pluck all the elect brands out of the burning, just before they fall in death, or instantly after death. They suppose at death at least, sin will be taken from elect souls, by the regenerating power of God's spirit, and without one good thought or desire on their part, God gives them a new heart, and puts a right spirit in them, and of his sovereign mercy saves them, to the eternal praise of free grace.

Nor do Calvinists admit this doctrine to be licentious. They expect the wicked man will do wickedly till his heart is changed. And though God makes use of means, the preached gospel, in convincing and converting sinners, yet they do not believe that means will of themselves, ever effect any change in the natures or dispositions of mankind, without the almighty power of God's spirit. And this spirit works when and where God pleases; in infancy, childhood, youth, adult years, or old age, or in a dying moment, according to the wise purpose of God. Calvinists suppose that God has saved many great sinners. That he will save many more. That he can save idiots or foolish persons, as well as infants and heathens. They do not profess to have much hope of heathens. But then they do not doubt God's ability, nor of the propriety of saving them, if God please so to do.

Calvinists admit that it is proper for sin-

ners to hear the gospel, but then, they only sin by so doing if their hearts are not changed, and this kind of sinning has no tendency to make God merciful. They allow that it is suitable that converted ministers and Christians pray that God would gather in his elect. But they do not consider it proper for any one to pray with a wicked heart, or with an impenitent spirit, though they will never pray otherwise till they are sanctified by the spirit of God and so become saints.

No consistent Calvinist can suppose that it will be of any use to preach to, or pray for, any that God has not determined to save. But as they know not who or how many now alive on the earth are of the elect number, it is proper to pray that all sinners may have repentance given, if it be God's will so to do. They think it proper to offer up their desires to God for those blessings which mankind need, but, then they must submit their petitions to his holy sovereign will, and say, not my will, but thine be done. If it can be consistent with thy wisdom to save, do save, if not, we must say, amen.

Hence it appears, that salvation by free grace, through Christ, is consistent with a benevolent heart, for all good men, have a desire that holiness and happiness may spread through the universe. And it is painful to their thoughts, that any soul of their friends must be always unholy and wretched.

But here is something strange, that it should not be consistent with the wisdom of God to gratify his benevolent feelings, and the benevolent feelings of his new born children. Calvinists maintain that God's power can control the dependent agency of sinners, and turn them to him any moment he pleases.

Now who can object to Calvinism? Who can object to free grace? Who is opposed to God's saving sinners? Perhaps no one is willing to think himself opposed. But are there not opposers of God's free grace? All perhaps will admit the fact. But who are they? Shall we not be astonished, when we hear that Calvinists themselves are opposed to God's free grace?

They do not feel willing that God should display this free grace to all mankind. If they do, they feel willing that their faith should be false. If their benevolent hearts are not opposed to universal benevolence, they must be opposed to partial benevolence. They are infinitely different. One desires the salvation of all men, the other desires the salvation of a part. Only let Calvinists suppose that God brought none of their reprobates into existence, and they must become Universalists at once. S.

(For the Christian Intelligencer.)

## THE MORNING STAR.

MR. EDITOR:—Although I am not a subscriber to the *Limerick Morning Star*, I am an occasional reader of that paper; and on looking over its columns I think I can discover a want of common honesty in some of the articles inserted therein. In the number now before me there is a communication or letter from "Br. John Johnson of N. Y." in which "it is stated that old sinners, universalists, and finally most all seem to feel their need of a Saviour"—somewhere in New-York. Now can it be possible that the Free-will brethren are yet so grossly ignorant of what we believe as to throw out such contemptible inaccuracies as this? I must confess I have greatly mistaken the views of Universalists, and their preaching too, if they do not always acknowledge and, as I believe, feel the greatest "need" of Christ as a Saviour. So great is their conviction of their need of a Saviour, and their reliance on him for salvation, that I believe they do not even trust in a Babel of works to climb to heaven upon; still, as far as I am acquainted I must say they appear to me to do more good works (not however, expecting eternal happiness as the reward therefor,) than the most noisy professors of religion. I am really afraid that these Free-willers make those evil insinuations for the purpose of making their readers believe (what is not true,) that Universalists feel no interest in Christ and do not acknowledge their need of him as a Saviour. Strange! that a class of people who believe Christ will fulfil the object of his mission on earth and save all mankind, should acknowledge and feel no need of him as a Saviour!

H. S.

RELIGIOUS LIBERTIES. If there is any right sacred beyond all others, because it imports everlasting consequences, it is the right to worship God according to the dictates of our own conscience. Whoever attempts to narrow it down in any degree, to limit it by the decree of any sect, bound the exercise of private judgement, or free inquiry, by the standard of his own faith, be he priest or layman, ruler or subject, dishonors so far the profession of Christianity, and wounds it in its vital virtues. The doctrine, on which such attempts are founded, goes to the destruction of all free institutions of government. There is not a truth to be gathered from history more momentous than this, that civil liberty cannot long be separated from religious liberty without danger, and ultimately without the destruction of both. Wherever religious liberty exists, it will, first or last, bring in and establish political liberty. Whenever it is suppressed, the church establishments will, first or last, become the engine of despotism, and overthrow, unless it be itself overthrown, every vestige of political right. JUDGE STORY.



## THE CHRONICLE.

"And catch the manners living as they rise."  
GARDINER, FRIDAY, FEB. 27, 1829.

**MAINE LEGISLATURE.** A bill to establish the Kennebec Ferry Company, and also a bill to incorporate the Kennebec Mutual Fire Insurance Company, have passed both Houses of the Legislature.

**SNOW STORM.** On Friday night of last week, a storm commenced which lasted about 24 hours. The wind from the North East blew such a gale as to pile the snow in some places to the depth of six or eight feet. This storm is what has prevented the Editor's return home from the eastward.

**MURDER.** On Saturday last, says the Eastern Argus, John Morgan, of Portland, in a paroxysm of rage, stabbed his wife Salome, in the heart with a butcher's knife, and then attempted to take his own life with the same instrument. The circumstances which led to this bloody transaction, occupy nearly a column of the Argus, and are of a character almost too atrocious to be believed.

Effects not unlike those enumerated in the following paragraph, from Blackwood's Magazine, (says the Boston Courier) may be expected in New-England, should the spirit of internal improvement be permitted to go on unrestrained in its operations.

**Effects of Steam Interchange between England and Ireland.** But a few years ago, England was to the trading people of Ireland like some rich house which none but the more privileged classes had any business to enter; but now the gates are widely open to the public, and any one who has any thing to buy or sell, or wants to gratify his curiosity, boldly marches in. If a man in Dublin wants to purchase English goods, instead of going to bed at his own house, he goes to bed in the steam packet, and awakes in the morning at Liverpool—then he may spend some hours in Manchester, dine in Liverpool again the same day go to bed in the steam packet as before, and the next morning he is behind his counter in Dublin, (as an Irishman would say) as if nothing had happened to him. He has made his journey and his purchase in far less time, than under the old system would have been occupied in higgling with the Dublin merchant about the price. If a grazier bring his cattle to the Smithfield of Dublin, and finds they do not sell as well as he expected, and as he believes they would sell in England, he drives them down forthwith to the quay, has them put on board a steamer, and the men of Lancashire grow fat on Irish beef and mutton. In Holyhead they do not take the trouble of baking, because Dublin bread is very good, and the steam packet brings it to them, almost warm from the Irish oven, which has been heated by English coals. The fish which are caught in the Dublin bay draw their last gasp upon the English shore; the fisherman's boat coming in is met by the steamer going out, and the fish are purchased by the steward, or the sailors of the packet. The steamer is met in its turn, in eight or ten hours, by boatmen from Liverpool, who purchase the fish, sell a part of it in the town, and send the rest by a four hours' trip to Manchester, where it is eaten with butter made in Munster, from the table covered with the manufacture of Ulster, washed down with porter manufactured in Dublin, which is probably succeeded by a dram of whiskey, distilled in Cork or Belfast.

[For the Eastern Chronicle.]

A Gentleman of Turner, Oxford county, who has kept a Register of the weather for many years, in which he has not only preserved an account of the general variations of the successive seasons, but noted the daily changes of the atmosphere; furnishes the following abstract, which exhibits a brief view of the number of days on which snow has fallen, and the aggregate depth of all the snows which have fallen in each year, for 15 years past, between the months of September and June.

YEARS.	NO. OF SNOWS.	AGGREGATE DEPTH.
1812-1813	10	9 ft. 5 1/2 in.
1813-1814	65	6 ft. 2 1/2 in.
1814-1815	65	8 ft. 7 in.
1815-1816	74	8 ft. 0 in.
1816-1817	62	9 ft. 0 in.
1817-1818	73	8 ft. 8 1/2 in.
1818-1819	65	8 ft. 1 3/4 in.
1819-1820	57	8 ft. 0 1/2 in.
1820-1821	70	9 ft. 3 in.
1821-1822	69	6 ft. 9 1/2 in.
1822-1823	69	8 ft. 7 1/2 in.
1823-1824	63	6 ft. 8 3/4 in.
1824-1825	63	7 ft. 2 3/4 in.
1825-1826	66	5 ft. 5 in.
1826-1827	58	6 ft. 4 in.
1827-1828	63	6 ft. 3 1/2 in.

In the month of June, 1816, there were snow falls on three different days, but there has been no snow falls during that month in any other year for 17 years.—and in the month of September, 1823, there was snow fell upon 1 day, but there has been no snow fall during that month in any other year for the same period of time. In the month of December, 1823, there was but 3-4 of an inch of snow fell at Turner, which is not more than one tenth part as much as has fallen within that month in every other year for the same period.

J. W.

We presume from the above, that there must be, as a general fact, considerable more snow in Turner than there has been on the Kennebec in this neighborhood.—Ed.

The following distressing account of a Massacre at Crete, is taken in substance from a Smyrna paper of Dec. 2d.

"The Turks have deluged the island of Crete with the blood of the Christians.—The Mahomedans, persuaded that when there shall be no Greeks in the country, there will be no reason for separating it from the Ottoman denomination, have conceived the project of exterminating this race of people, and in two days massacred from one thousand to twelve hundred people in the city of Candia alone. Scarce a sufficient number of Christians were left to drag the carcasses of their countrymen to the sea. That being done, the unhappy wretches who had been spared were assassinated. At Sade, at Spina Longa, at Retimo, all who were not Mahomedans were put to the sword. It is said that this horrible massacre was perpetrated in consequence of a secret order of the Grand Seigneur, who has formed the project of extirpating Christianity throughout his Empire."

**Presidential Election.** Official Returns of votes for President and Vice-President of the U. States for four years from the 4th March next, as opened and examined by Congress on Wednesday the 11th inst.

	For President.	For Vice-President.
No. States.	Jackson. Adams. Calhoun. Rush. Smith.	
9 Maine	1	8
8 N. Hamp.	0	8
15 Mass.	0	15
4 R. Island	0	4
8 Connecticut	0	8
7 Vermont	0	7
36 New-York	20	16
8 N. Jersey	0	8
28 Penn.	0	28
3 Delaware	0	3
11 Maryland	0	11
21 Virginia	0	21
15 N. Carolina	0	15
11 S. Carolina	0	11
9 Georgia	0	9
14 Kentucky	0	14
14 Tennessee	0	14
11 Ohio	0	11
5 Louisiana	0	5
5 Indiana	0	5
8 Mississippi	0	8
3 Illinois	0	3
5 Alabama	0	5
3 Missouri	0	3
261	178	83

**RECAPITULATION.**  
For President.  
ANDREW JACKSON, of Tennessee, - 178  
JOHN QUINCY ADAMS, of Massachusetts - 83

For Vice-President.  
JOHN C. CALHOUN, of South Carolina, - 171  
RICHARD RUSH, of Pennsylvania, - 83  
WM. SMITH, of South Carolina, - 7

**Webster's Dictionary.** The N. Y. Journal of Commerce says the edition of this work was 2000 copies for this country, and 600 copies intended for Europe. The patronage has been so great on this side of the Atlantic that nearly all the 2600 copies are taken up, and none remain for the English market. 2500 copies at \$1.00, the subscription price, amount to 50,000 dollars.—A bill providing for the choice of Presidential Electors in New-York by general ticket, has passed the Senate of that state by a vote of 16 to 3 and had a second reading in the House.—Several dogs have recently run mad in Hebron, N. Y. and have bitten a horse and some swine, which have died in consequence.

**Burnap's Veneer Cutter.** It is with pleasure we announce Mr. C. B. BURNAP's new method of cutting Veneers. His machine is now in successful operation in this village, where it can be examined by those who wish to see the more new thing under the sun. It is so constructed that any log of wood, after being turned round and smooth in the lathe, can be converted into one single sheet of Veneer from one-twentieth to one-quarter of an inch in thickness, according to your wish.—A log of any kind.—Mahogany, Bird's-eye Maple, Bass Wood, &c. &c., can thus be unrolled like a piece of cloth, and any particular number of yards or feet cut off that may be desired. The advantages of such a machine can be easily imagined, and we hope the inventor will reap a rich reward, for the time trouble and money which he has expended in bringing his machine to perfection. It is certainly the most ingenious and useful machine that has been produced in New-England for a number of years. Mr. Burnap calculates that a log, 18 inches diameter and 4 feet long, will give 800 square feet of Veneer 1-20th of an inch thick.

**P. S.—A Patent is secured, and Mr. Burnap will be ready to dispose of Rights and Machines in the Spring.**  
N. E. Far. Jour.

**A Cure for the Salt-Rheum.** Mr. Editor.—Having been very severely afflicted with the Salt-Rheum, and having tried every thing in use, without effect, a friend handed me the following receipt for making a medicine, and assured me, if I persevered in its use, it would cure this troublesome humor. I did so, and, in less than one month, was entirely cured—therefore, I thought it would be well to publish it, that others might receive its benefits:—

One ounce of Macoikum root, half an ounce of Senna, one pound of Prunes, two ounces of Ginger, and a handful of Garden Sallendine, steeped in a quart of water until reduced to a pint.  
**Directions.** The Macoikum root must be directed, and the ingredients must be simmered gently, keeping the vessel covered during the process—then it must be strained, and a nutmeg grated in when

cooled. The medicine must be kept in a corked bottle, and should be shaken, before it is poured out. Two table-spoons full is a dose for a child, and three for a grown person—taken every morning, before breakfast. While taking the medicine, the sores should be washed, every day, in warm Castile soap suds.

This medicine is rather slow in its operation, but if its use is persevered in, will certainly drive the humor from the system.  
N. E. Palladium.

**Violent Snow Storm.** Yesterday afternoon, and during the night, there was one of the most severe Snow Storms, accompanied by a violent gale from the eastward, which has been known for twenty years. The drifts are in some places five feet in height. Some of the Stage Coaches were obliged to return to the city not being able to make head against the violence of the storm. The streets have seldom been so much obstructed and teams are out in all directions to make tolerably even the different cart-ways. The citizens in cleaning their side-walks and yards are reminded that the snow must be spread evenly in the streets according to law. By attention to this every one is benefitted.  
Eve. Gaz.

**Suicide.** On the morning of Tuesday last, Captain William Stanwood, of the packet sloop Maine, bound from Boston to this port, was found dead in his state room. On examination it was evident that he came to his end by his own hands. A ball had entered his body in the region of the heart, and the pistol from which it had been discharged lay at his feet. The act appeared to have been done with much deliberation, and with a determination that it should be effectual. His hat had been laid in his berth—his vest unbuttoned, and his breast laid bare, before he discharged the fatal weapon. Nothing singular was noticed by the passengers, in his conduct or language the evening previous, excepting his desiring one of them to take his berth in the cabin, remarking he never should want to occupy it again—and his saying to the steward that "if he did not mind he would shoot him," adding at the same time, that he had a pistol loaded, &c. He seemed unusually cheerful, and sung a number of songs in the course of the evening, and drank pretty freely. He was seen about two o'clock sitting by the stove in the cabin, in a thoughtful posture, after which he retired into the state room, where his body was found in the morning reclining on a bench, and his feet braced against the door. The closeness of the state room prevented the report of the pistol's being distinctly heard—a noise was heard by the passengers, and after it several screams, but they appeared to be on deck, and on inquiry they were assured all was well. The jury of inquest decided that he came to his death by shooting himself in a fit of insanity.—[Portland Argus.]

A singular co-incidence—this is the period of co-incidences,—has occurred in the enumeration of deaths in the city of New-York in the years 1827 and 1828.—The number in each of those periods being precisely 5,181. This is an average of over 14 deaths per day. The number of colored persons who died was 630.—The deaths by consumption were 956.—Small Pox 93.—We conjecture from the above returns, that the City of New-York must contain a colored population of upwards of 20,000 persons.

**Great Fire at Demerara.**—By the Brig Indian Queen just arrived at Indian Island from Demerara we learn that city has been destroyed by fire. We have been unable to obtain the particulars but hear that the fire lasted upwards of three days, and had extended about three miles. The loss is reported at 500,000 stg. It originated in one extensive ware house, by some rum which a man was pumping from a hhd. taking fire from a candle.

Eastport Sen. 14th inst.

A swan recently got in the rapids of the Niagara river, and was carried over the falls. Mr. Hooker, went in pursuit of it with his boat, and caught it, but found a wing and leg broken, and was obliged to kill it. The wings extended, measured 9 feet 6 inches across, and from the bill to the tail 5 feet 3 inches.

**Travelling in Turkey.**—There are, generally speaking, no roads, no carriages, no inns, no suppers, no beds. The only carriages are planks laid upon rough wheels, drawn with cords by buffaloes; the only inns are stables filled with chopped straw; the only suppers are what you may pick up on the road, and carry to where you may stop for the night; and the only beds are chopped straw, or a deal [i. e. pine] board. Such is the state of travelling, both in European and Asiatic Turkey.  
Dr. Walsh.

**A Quaker in Rome.** About the year 1661, John Perrot, a Quaker, born in Dublin, went to Italy to convert the Pope of Rome. He was thrown into the Inquisition, but soon after liberated, having been considered an insane person. He was treated with mildness, and sent back to Ireland at the Pope's expense; and, on his arrival, he published a curious book, entitled, "A Battering ram against Popery."

There is before the Maryland Legislature a bill to incorporate the "Canton Company of Baltimore," with a capital not to exceed \$2,000,000, in shares of \$100.

Mr. Wilson, Broadway, New-York, advertises Toledo Hats, said to be equal in beauty and durability to the \$3 water-proof hats, and are afforded for \$5. They are of American manufacture, and weigh only six ounces.

Five bills of divorce were granted at the late session of the Supreme Court at Middlebury, Vermont.

**Militia of the United States.**—By the returns received at the War Department, it appears that there are 1,163,419 effective men. The returns are, however, defective, and the above number is computed to compose not more than two thirds of the actual strength of the militia force.

Not less than six hundred persons have applied for the situation of naturalist to the proposed exploring expedition in the South Seas.

The meeting house in Westhampton, says the Hampshire Gazette, was burned to the ground last Tuesday morning.—Cost of the house and bell in 1816, six thousand dollars. No fire had been in the stove since last Sunday.

**Duellist taken.**—A letter from Norfolk, Va. dated Feb. 9, states that Lieut. Smyth, who killed Lieut. Burne, in a duel about three years ago, in the vicinity of the Navy Yard, Gosport, has recently been taken up and lodged in Jail, in Portsmouth, in Virginia. His trial will come on in that place on the third Monday of this month.

The cultivation of the Grape, we infer from a letter in the Charleston Courier, is beginning to engage the attention of the southern people. A gentleman residing near Augusta, on the Georgia side of the Savannah river, has now a vineyard of 800 vines.

**Cheap publication.** An Irishman seeing a work advertised, entitled "Endless Amusement," remarked, "that it would be a cheap work to whoever could live long enough to read it."

**Self Esteem.**—Some Frenchmen who had landed on the coast of Guinea, found a negro prince seated under a tree, on a block of wood for his throne, and three or four negroes armed with wooden pikes for his guards. His sable majesty inquired, Do they talk much of me in France?

Twenty-one Catholic Priests have lately landed at New-York from Europe, destined to settle in the valley of the Mississippi, for the support of whom the Pope has appropriated this year \$100,000.

Mrs. Hisby, and her four children, suffered death by fire and suffocation at Perth, in Upper Canada. It was occasioned by a straw bed taking fire.

## MARRIED.

In Union, on the 19th inst., by Nathaniel Robbins, Esq., Mr. Thomas J. Taylor to Miss Lucinda Leonard, in Thomaston, by Rev. J. B. Dods, Mr. Ephraim Carter, of Whitefield, to Miss Betsey Jenks, of the former place.

In Shrewsbury, Mr. Ebenezer Mann, a bachelor of 76, to Miss Polly Foster, aged 40. At this advanced age for a man to undertake to foster and protect one of the fair, furnishes an example of magnanimity and courage which must put to shame the younger bachelor, and serve as a decided triumph in behalf of those opposed to a life of single wretchedness.—[Worcester Freeman.]

In Halifax Court House, N. C. Mr. John M. Standin, of Eleton, was married to Miss Rosa Polier, of Halifax, by J. T. Clatton, Esq., at midnight, on the 25th ult. This is something new; but not under the sun.

## DIED.

In Montpelier, Va. 11th inst. at the residence of her son, the late President Madison, Mrs. Eleanor Madison, aged 98.

In Salem, Mass. Mrs. Sally Ingalls, aged 56.

In Bristol, 7th inst. Mr. James Blunt, aged 42;—same evening, his wife, aged 44.

In Warner, N. H. Joseph Bartlett, Esq. aged 70.

Drowned, in Portland harbor, during the storm on Friday night last, Capt. ROBERT EMMY of Belfast, aged 35. "An honest man's the noblest work of God"—such a man, in reality, was Capt. E.

To the Honorable Henry W. Fuller, Judge of the Court of Probate within and for the County of Kennebec.

**THE** Petition and Representation of William Elwell, Administrator of the goods and estate of Eliphalet Pray, late of Gardiner, in the County of Kennebec, yeoman, deceased, intestate, respectfully shews, that the personal estate of said deceased, which has come into the hands and possession of the said Administrator is not sufficient to pay the just debts and demands against said estate by the sum of four hundred fifty-two dollars and thirty-two cents. That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeably to law, to sell and pass deeds to convey so much of the real estate of said deceased as will be necessary to satisfy the demands now against said estate, including the reversion of the widow's dower if necessary, with incidental charges. All which is respectfully submitted.  
WM. ELWELL, Administrator.  
Feb. 24, 1829.

**COUNTY OF KENNEBEC, ss.—At a Court of Probate held in Augusta, on the last Tuesday of February, 1829.**

**ON** the petition aforesaid, Ordered, that notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer and Eastern Chronicle, a newspaper printed in Gardiner, that all persons interested may attend on the last Tuesday of March next, at the Court of Probate, then to be holden in Augusta, and shew cause (if any) why the prayer of said petition should not be granted. Such notice to be given before said Court.  
H. W. FULLER, Judge.  
Attest: W. W. EMMONS, Register.  
A true copy of the petition and order thereon.  
Attest: W. EMMONS, Register.

## M. B. F. O. F.

At the New Masonic Hall on Wednesday evening, March 4, at a quarter past 6 o'clock.  
QUESTION FOR DISCUSSION.  
Ought Quakers either to do military duty or pay a fine?  
JOS. ADAMS, scribe.  
Feb. 27, 1829.

## NOTICE.

**THE** members of the Gardiner Temperance Society are hereby notified that the annual meeting of said Society will be holden at the School-house No. 1, on Monday evening, March 2, at half past 6 o'clock. A punctual attendance is requested, and all persons feeling an interest in the promotion of temperance are respectfully invited to attend.  
M. WOODWARD, Sec'y.  
Gardiner, Feb. 27, 1829.

## NOTICE.

**ALL** persons are cautioned against purchasing a note of hand for eight dollars and thirty cents, bearing date Oct. 1828, signed by the subscriber, and payable to William Connor, or order, as said note has been paid to said Connor.  
ANDREW M'CAUSLAND.  
Gardiner, Feb. 11, 1829.

## A LETTER TO DR. BEECHER.

**FOR** sale at the Gardiner Bookstore, "A Letter to the Rev. Dr. Beecher, Boston; by WALTER BAUFORD." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 6 1/4 cts.

## COPARTNERSHIP.

**THE** Subscribers hereby give notice that they have formed a connexion in business, under the firm of

## SHAW &amp; PERKINS.

And have taken the stand formerly occupied by J. D. Robinson, near the stone mill in Gardiner, where they offer for sale, a complete assortment of GOODS, consisting of the following, viz:—

English, French and Domestic Goods,  
W. I. GOODS & GROCERIES,  
DRUGS & MEDICINES,  
Paints, Oil & Dye-Stuffs, Crockery, Glass and Hard Ware.

A good assortment of BOOTS & SHOES, all of which will be sold as cheap as can be purchased in this State for cash, country produce, or approved credit.

Also—They have on hand a quantity of No. 1 & 2 Mackerel and Lard, which can be sold very cheap.

GEO. SHAW.

ALVIN T. PERKINS.

Gardiner, Feb. 9, 1829.

## A SUDDEN CALL.

**THE** Subscriber having sold out his stock in trade for the sole purpose of collecting his demands, hereby calls most earnestly upon all those indebted to him by note or account, to make all possible despatch, in meeting him at the store which he formerly occupied, for the purpose of settling the same; and hopes that no one will suffer himself to read the unpleasant meaning word "GREETING."

J. D. ROBINSON.

Gardiner, Feb. 9, 1829.

## A CASH JOB!!

**THE** Subscriber will receive proposals until the first day of March next to rebuild, early in the ensuing season, the Brick Store, in Gardiner village, lately occupied by M. Burns. For particulars, applicants will please examine the premises and call on the subscriber, at the office over Mr. Flagg's Iron Store.

E. F. DEANE.

Agent for Man. Ins. Co.

Gardiner, Feb. 12, 1829.

## NOTICE.

**THE** Subscriber hereby gives notice to all concerned, that in consequence of his loss by the late fire, he is under the necessity of requesting all persons indebted to him by note or account to make immediate payment. His demands are placed in the hands of Mr. E. F. Deane, for collection, who is authorized to settle the same, and will be found at the office over the Iron Store. Those persons indebted to him on book account are requested to call as above and give their notes. No cost will be charged on demands settled by the first of March next.

M. BURNS.

Gardiner, Feb. 12, 1829.

## INSURANCE AGAINST FIRE.

**THE** Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.  
Gardiner, Nov. 21, 1828.

## TAILORING BUSINESS.

**JAMES ELWELL** has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a Cutter, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

## ELWELL &amp; WILLIAMSON.

They feel confident that they shall except their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.  
JAMES ELWELL.  
ROBERT WILLIAMSON.  
Gardiner, Jan. 13, 1829.

**N. B.** Uniforms of any description made at short notice and in the latest and most fashionable style.

Also—Cutting of every description executed at short notice. 3m

## CHINA ACADEMY.

**THE** SPRING TERM of this Institution, will commence on Monday the 23d inst. under the direction of J. S. ARNOT, A. B. Expenses.—Boarding from \$1.00 to \$1.33 per week. Tuition \$2.50 per quarter, or 25 cents per week. Tuition in the French, \$3.50 per quarter.

A. MARSHALL, Secretary.

China, Feb. 4, 1829.



## POETRY.

(From the Christian Mirror.)

## THE ENTRANCE INTO WASHINGTON.

Comes He,—the Hero,—as report has said,  
His mind, exulting with success, had schemed?  
Hear ye the clattering hoofs of snow-white steeds,  
Not of a dull and cream-like hue, like those,  
Which draw the royal head of Albion's isle,  
But white as drifted snow, four prancers gay,  
That bear him onward to the city's gaze?  
See ye the whirling wheels mid clouds of dust,  
Through which the gilded chariot soars its glare,  
While at the open window sits the chief,—  
The Shاعر of his triumph at his side,  
Greeting with smiles and bows the multitude,  
That block the high road up? Hear ye the shout,  
While hails are waivered, the shout that rends the sky—  
Hurra! For lo, the conquering Hero comes?

Oh no! He comes not thus in pride of heart,  
For God has smitten deep the poor old man.  
Of his best "stay and solace" here below  
Most suddenly bereaved, he quits his home  
A solitary pilgrim, dead to joy.  
Instead of course of triumph through the land,  
He drags a lengthening chain, that binds him still  
Fast to the grave of his he mourns. Alas,  
There's nought in all his Country can bestow  
To cheer the darkness of his desolate soul:  
Though First in Dignity—yet, what is rank  
And loftiest tottering height of earthly power,  
To Him who has a heart that feels and bleeds?  
Where now is proud display, and costly feast,  
And dance, and song, and all delight revelry?  
All pomp is mockery to his present mood.  
He meets his greeting friends; but in their eyes  
The tear of pity tells him of his loss.  
The splendid "Home" receives him; but its halls  
Are dreariness and gloom. One is not there,  
One, at whose glance that gloom would beam with day.  
God comfort the poor old man. The blow is keen,  
But not more keen than needful. Providence  
Ne'er smites beyond desert. Bless is the man,  
Who bears beneath the stroke, and ne'er complains.  
God comfort the poor old man, and give him hope,  
Through the storming blood received by faith,  
Of joys unnumbered, in a better world.  
February, 1829.

## ORIGINAL COMMUNICATIONS.

(For the Christian Intelligencer.)

## THOMASTON &amp; BELFAST CIRCUIT.

REPLY TO REV. MR. MUNGER.

A communication over the signature of "Philip Munger" appeared in the "Christian Advocate and Journal and Zion's Herald," purporting to be an answer to an article of mine published in the "Christian Intelligencer," of July 25th, and Aug. 1st. I should have given it earlier notice, but so long a time had elapsed since writing my last reply, that I had ceased looking for any thing more from him, and did not know that he had written till informed by a friend of mine.

Mr. Munger says, he has not got sight of the concluding part of my reply, though he sought it. It appears singular that he could not get sight of the very next number of the Intelligencer in which my reply was concluded; and it is still more singular that he should attempt a reply to a part, without having the whole before him! In so doing, he has evaded the main point to which I wished him to attend; and written at some length on that part, which makes his reply entirely irrelevant.

These are my words,—“Though I consider it entirely foreign to the subject to notice his passage, yet, lest he should continue to bring it forward to prove the bad tendency of universalism, I will give it some attention.” I then introduced my remarks on Ezekiel xiii. 22, which Mr. M. in both communications brought forward to prove the bad tendency of universalism by promising eternal life beyond the grave to the wicked. I was reluctantly drawn from the original subject, not wishing to expose Mr. M.'s ignorance in his misrepresentation of that passage. Though he has not ventured (since my exposition) to maintain that it refers to a future state of existence, yet he seems anxious to cover his ignorance by still making it answer some purpose by using it in a comparative, vague and indefinite sense, about as consistent as to say, five black beans are a figure of five white men.

His last communication is principally taken up in giving his passage in Ezekiel a new cant, and in introducing John v. 28, 29, and commenting on it. He probably thinks, because he has succeeded in diverting me so far from the original subject as to notice his passage of scripture, that the main point at issue between us, is, for him to introduce passages, comment on them, and thus challenge me to show the contrary. But I would request him to read the conclusion of my last communication and he will be undeceived. He is there called upon to produce the names of those "professed Universalists" in either of the Societies in Thomaston or Belfast "who are among the converts to a belief in endless misery," or the public will be left to infer that his communication is void of truth.\*

\*We believe it is in our power to give a little light upon the subject of Mr. Munger's converting certain Universalists in Belfast last year. Mr. M. may not have been altogether to blame for making the statement, as he thought, we presume, at the time, that it was true. The facts, as we learn them, are these. When Mr. M. was in Belfast he put up at the house of a lady, where were a number of unmarried gentlemen boarders. It being noised about the house that Mr. Munger was to preach his "devil sermon" that day or evening, one young man—always ripe for fun, having no settled religious belief of his own,—took it into his head to go and hear Mr. M. He went. After meeting, when Mr. Munger came back to the house, this young man, wishing to have a little sport, and knowing Mr. M.'s weak point, feigned to be very serious. He hung his head and groaned at

Mr. M. either through ignorance or design, has practised deception upon the readers of the "Advocate" by misrepresenting my objection to receive as truth the account ELDER BADGER gave of the confession and execution of DAVID D. HOW. Mr. M. says:—"E. H. tries to get rid of it two ways. One is to discredit the whole account." On what ground did I discredit the whole account? I particularly stated that ground, but Mr. M. has carefully concealed it from his readers! My reasons for rejecting it were as follows:—The account said that the criminal made his confession on the gallows. And Mr. M. told us that "he had taken the above, from his confession written by ELDER BADGER previous to his death." I then asked the question,—How could the Elder write what the criminal said on the gallows? This contradiction, I observed was sufficient to show that it might be doubted. The whole of the above, Mr. M. has omitted, and deceived his readers by making them believe that I have taken the "cheap method" to get rid of it, by discrediting the account without giving my reasons. He says that I have taken another "method" to get rid of it. It is not true. The suicides to which I referred, and the names I gave of believers in endless misery who have shed the blood of thousands, were intended to show him the bad tendency of the doctrine of endless misery, and that one would go as far as the other. But he takes a very "cheap method to get rid" of this, by saying that the above persons did not "publicly confess" that it was a belief in endless misery which induced them to shed so much blood. Suppose they did not; still, "actions speak louder than words." Mr. M. how ever informs us that good and bad works are the fruits of belief and unbelief.—Grant it. Then he has proved that those "bad works" were the fruits of their unbelief in the impartial and unchanging goodness of God.

Mr. M. thinks that Elder Badger's account must be true, (viz. of his writing and probably publishing what the criminal said on the gallows before he was on the gallows,) "because it was in the presence of 6000 people;—and if it had not been true, there were enough present who would have convicted the Elder of his falsehood if it could have been done."—This is no argument in favor of its truth. Mr. M. has also stated (probably before 6000 people) in the public prints, that some among his converts had been "professed Universalists," but this is no evidence of its truth till he proves it on the premises laid down in the conclusion of my last reply. Perhaps, however, Mr. M. really believed there would be some and followed the example of Elder Badger in publishing it beforehand in hopes that it might not be contradicted, and then he would have had decisive evidence of its truth.

I agree with Mr. Munger that the restitution of all things embraces the certain destruction of all who will not obey Christ. "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii. 8, 9. See also Rom. iii. 10—21. "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." "Destruction and misery are in their way." &c. But the destruction Mr. M. has noticed, has reference to the destruction of the Jews. For he refers me to Acts iii. 22, 23. "For every soul that will not hear that Prophet shall be destroyed from among the people;" and not in eternity. On this passage Dr. Adam Clarke will set him right.

What he says about the inhabitants of the old world and of Sodom as getting to heaven before Noah and Lot, I would observe that he has stated my ground for me and argued accordingly. He has reared his own giant and attempted to slay him. When have I told Mr. M. that they were in heaven long before Noah and Lot? Or

measured intervals. Mr. M.'s attention was of course arrested. He inquired of the young man to know the cause of his groaning. "Ah! said the wag, I never shall be a Universalist again. I never heard such preaching before! You have convinced me that there is a devil and a hell, and proved beyond all dispute that Universalists are wrong. I give up universalism altogether." The young man, we presume, was never a Universalist any more than any thing else; and the encomiums he passed on Mr. M.'s "devil sermon," (which was generally ridiculed), were intended only as satire; knowing, however, Mr. M. would suppose him to be serious. In this he was not erroneous. Mr. M. swallowed all he said, and straightway appeared the account of Mr. Munger in Zion's Herald of his success in converting Universalists! The thing afforded considerable amusement to the people in Belfast for some time; but Mr. M. probably never suspected that he had been imposed upon—though the young man's seriousness lasted no longer than while he was carrying on the joke with Mr. Munger. This we believe is all the "Universalist" Mr. M. converted on the Belfast and Thomaston Circuit. It helped him, however, to make out a story for Zion's Herald, which no doubt has been read by his brethren at a distance with astonishment and gratitude.—EDITOR.

when have I told him they were yet in heaven? He will please to withhold his logic till I advance such statements; "not beat the air." If he wishes to see the fallacy of his assumed ground exposed against one of his own brethren, I would refer him to the 15th No. of this paper printed 1828.

In my first communication I argued the subject of belief and unbelief; to which Mr. M. has paid no attention. As he has brought it forward once more, I will just notice it, in hopes he will condescend to answer it. These are his words;—"Now all must own that good works are the fruit of a living faith, and bad works the fruit of unbelief." To this I heartily assent. Now what is the gospel of our salvation? Answer. It is the good news of life and immortality brought to light by Jesus Christ. What is the first requirement in this gospel? Ans. Belief. "Go ye into all the world and preach the gospel to every creature. He that believeth (not doeth) shall be saved, and he that believeth not shall be damned." Works therefore are wholly confined to the law. Its requirement is to do and live; but in the gospel, to believe and be saved. News cannot be worked but believed. Now if belief is the first thing requisite, I would ask Mr. M. can a man believe or disbelieve what he pleases? He cannot. Then conditions are excluded from the gospel, for Mr. M. cannot frighten a man to believe, even by his "Devil Sermon." Paul says, "In hope of eternal life which God who cannot lie, promised before the world began." If God has promised his creatures eternal life before the world began, will they have it? Yes, for He cannot lie. Mr. M. will answer that he promised it conditionally as he did the promise to Abraham that all the families of the earth should be blessed, which Mr. M. represents as a conditional promise: But this cannot be true, because it is impossible. The promise must be believed, and belief is not conditional. The promise or fact must exist previous to its being believed. Belief cannot create the promise or fact, or make it any more certain; and unbelief cannot make the promise of none effect. "We conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid, yea we establish the law." How does faith establish the law? Ans. "Faith works by love, purifies the heart and overcomes the world." If we love God we will keep his commandments. I presume Mr. M. will grant that faith, love and keeping the commandments, form the christian character; and of these three, faith is the cause, and the other two the effect or fruit. Faith in the promise of Jehovah, works by love and causes us to keep his commandments.—This faith or promise of eternal life, John calls the record. "This is the record, God hath given us eternal life, and this life is in his Son. He that believeth not God, hath made Him a liar because he believeth not the record that God hath given of his Son."—e. g. Suppose a father with six children were crossing a lake. They are overtaken by a violent storm, and expect every moment to be swallowed up in the deep. The father at length gives up all hope, and exclaims, children, we are lost! Destruction seizes the whole. Suppose God should speak to the father and say, I give you your lives; you shall all land safe on the shore. Now believe my promise. The father exclaims, my children, we shall all land, for God hath promised it. Believe therefore and be saved by faith in the promise. Three of them believe and are that moment saved. This faith works love in their bosoms towards their deliverer, and that love induces them to obey his commands. Are these three children and the parent to be landed safe on the shore because they believe, love, obey? They are not. The other three children will not believe. Well, must they be thrown overboard and drowned for their unbelief? No; for then God's promise would fail. He cannot lie. What then is the consequence? Three are just as miserable, and as much punished in their unbelief and disobedience, as the others are happy and rewarded in their faith, love and obedience. This landing on the shore was not the effect of belief or unbelief;—but was the promise and gift of God before they either knew it or believed it.—Now how could Mr. M. preach any conditions of faith to them? Children, God has not promised to land you safe on the shore unless you will believe that he has. Here is nothing to be believed. The truth or promise must exist before men can be called upon to believe it. The father sees his three children in fear and bondage, with no hope of life. He urges the promise, and says, believe God. They answer, we cannot, but shall certainly be drowned. The father replies, you make God a liar. "But shall your unbelief make his promise of none effect? God forbid; yea, let God be true, but every one of you a liar." They all land on the shore, and faith and unbelief are both lost in certainty. Their salvation by faith ends, and so does their condemnation by unbelief. God who cannot lie, has promised eternal life before the world began. "This is the record, He hath given us eternal life, and this life is in his Son. He that believeth not the record makes God a liar." But how can the sinner by his unbelief make God a liar, unless he has first promised, and given him eternal life in Christ? He cannot. It is the want of faith in the never failing truth of God that constitutes him an unbeliever. If he

have no eternal life in Christ he cannot be called upon to believe it; because the fact must have an existence previous to his faith. Belief cannot ever create a truth, nor unbelief render it of none effect. I believe, therefore, that only few are saved by faith in the promise of Jehovah, while all shall be brought to know the Lord, (Heathen and all,) whom to know is life eternal.

When I am a little more at leisure perhaps I may notice Mr. M.'s passage John v. 28, 29.

Union, January, 1829.

(For the Christian Intelligencer.)

## THOUGHTS CONCERNING MISSIONS.

Christ commanded his disciples, especially his apostles, to go and teach all nations, to preach the gospel to every creature. They obeyed the Saviour's command, so far as they were able. Ministers of the gospel have considered it to be their duty, to make known the glad tidings of salvation to their fellow men, in every age of the world. The fathers of N. England labored much to communicate the truths of the scriptures, both to the destitute of their own countrymen, and to the Indians in their neighborhood. Elliot, Mahew and Brainerd were missionaries to the Indians. And what are all preachers of the gospel but missionaries? Some are located, others are travelling ministers. What difference is there between missionaries at home, and those which are abroad? Every settled minister will go and preach, when invited, and many times, will receive the generous compensation of friends. Even Universalists, who sometimes speak evil of missions to the heathen, will readily go and preach to the destitute. Why is not every preacher of the gospel a missionary? And why is it more improper for a missionary to receive from the free contributions of all who are disposed to give, than to receive from the pew rent, or charity of the hearers of Universalist ministers.

I have understood, Mr. Editor, that some Universalist preachers, have compared missionaries to the heathens, to persons who should attempt to thaw the great northern lakes, with hot water conveyed in small vessels, by hand. But, did not the first apostles and christian disciples, commence as discouraging an undertaking, when they preached the gospel to our heathen ancestors? There must always be a beginning, where any new work is engaged in. And are we to despise the day of small things? All God's works began upon a small scale at first. The whole race of mankind sprung from a single individual, Adam. And the greatest minds, were once infants. The stateliest oak sprung from the acorn. Civil and religious liberty have progressed in a gradual manner, from some individual to influence a whole community or nations. The progress of the arts and sciences have been slow, from small beginnings. Why should it not be so with christian doctrines and principles? Every sect and system arose from a little seed, and struggled with much opposition, till they have arrived to their present strength and prosperity.—Why should it not be so with the glad tidings of salvation to the heathen? S.

## CHEMICAL EMBOICATION.

WHITWELL'S ORIGINAL OPODELODOC,  
FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Swiftness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opodeldoc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

Volatile Aromatic Snuff—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—It is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious and avowed cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. JARVIS' Billious Pills are highly important in all the above complaints, and should in most cases be used with the Bitters.

Balsamic Mixture, or Infirmary Cough Drops—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner of Milk and Kibby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y—29

## PRINTING

Of all kinds executed with neatness at this Office.

## BALLOU AND TURNER'S HYMNS.

UNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea BalloU and Rev. Edward Turner.

This edition has been revised and corrected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

## PROSPECTUS

## OF THE

## UNIVERSALIST PREACHER.

THE Universalist Preacher will be published monthly, in the city of New-York. Each number will contain two (or more) sermons from some Universalist Minister—making at least THIRTY to the volume. It will be printed on good paper and new type, and afforded to subscribers at the very low price of FIFTY CENTS PER ANNUM!! It will be published at this unusually low price, for the purpose of enabling our brethren to circulate it gratuitously, as a means of preventing the deleterious effects of the numerous orthodox tracts, magazines, and pamphlets, with which our country is inundated. Societies or individuals forwarding five dollars, shall receive eleven copies. The friends of liberal christianity are respectfully and earnestly requested to use their influence in obtaining subscribers. All communications to be directed to the Editor, or Publisher, New-York. The first number will be issued in the month of January, 1829.

## NOTICE.

THE former Editor of the Religious Inquirer announces to his former Patrons, that his services are engaged for the New-York Gospel Herald, and that he will be happy to see their names on the list, as subscribers. He will soon issue a prospectus, for a semi-monthly publication, which will compete with any in the country for beauty and taste, devoted to Miscellany, and the doctrine of Divine Benevolence.

RUSSELL CANFIELD.

New-York, Jan. 13, 1829.

\*AGENTS who have acted for the Inquirer, are requested also to act for the Gospel Herald, and those to whom the Herald is sent, are requested to return the paper immediately, unless they choose to become subscribers.

## BRIDGE NOTICE.

THE Stockholders in the North Turner Bridge Company, having voted to raise an additional installment of ten dollars upon each share to cover the expenses of finishing off said Bridge Toll House, &c. Notice is hereby given, that unless said installment is paid in to me before that time, I shall sell at public auction, on the first Wednesday of March next, at 10 o'clock, A. M., at the School House, near Warren Richmonds, in Turner, all such shares as shall then remain unpaid for.

AARON SOULE,

Treas. of N. T. B. Co.

North Turner, Jan. 29, 1829.

The annual meeting of the Stockholders of said Company, will be held at the aforesaid time and place.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shires, Wind-ass Jacks, House Pile, Cap-sten Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Moulds, Cast Wheel Hubs, Cart and Wagon Boxes;

1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts

Also—a large assortment of

## IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Poles, by the ton or smaller quantity; Cast and Wrought Nails, Anvils, Vises, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing a great variety of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## CHINA ACADEMY.

THE SPRING TERM of this Institution, will commence on Monday the 23d inst. under the direction of J. S. ABERT, A. B.

Expenses.—Boarding from \$1 00 to \$1 25

per week. Tuition \$2 50 per quarter, or 25

cents per week. Tuition in the French, \$2

50 per quarter.

A. MARSHALL, Secretary.

China, Feb. 4, 1829.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within

or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscription will be discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.